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THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

VOL. 11.

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No. 1

HOUSE OF KANAYA IN SCOTT GARH.

MRS. JAMES S. BARR, New Wilmington, Pa.

WHEN the movement toward Christianity began among the Megs near Zafarwal, it was necessary to secure a place where those working among them could live. A small lot of barren ground, as related in "Our India Mission," was secured by the mission, and a house estimated for and built. Dr. Martin had joined the mission in the mean time and was located at Sialkot. This work was connected with his station and came immediately under his supervision. Mr. Scott was with him, and as the work was arranged by them Mr. Scott went to live at Zafarwal, or "Scott Garh." Afterward, Dr. and Mrs. Martin spent some time there during the cold season.

As I have known the home of Kanaya, shown in the picture, it consisted of several rooms with a large verandah in front, and a court yard surrounded by a mud wall about four feet high. This court is the place where cattle and other animals are tied, and may be called the farm yard of the establishment. The verandah is practically the living room, for all the household work is done there.

At the east end of the verandah, but outside, is a raised platform where the *chirlas*, or cooking place, is. This is the kitchen, and has no roof. The rooms are used for sleeping and storing away the goods, etc. The house is built of unburnt brick laid in mud, and is plastered on the outside with a mixture of mortar and straw, to protect it from the heavy rains. The roof is the usual flat roof of the country. Beams are laid on the walls, and between them small sticks or scantling reaching from beam to beam; over this small brush or reeds and then clay is pounded, and plaster over all, such as is used on the walls. The inside of the house is plastered in the same way, but smoother, and is white-washed from time to time with a wash of clay or other material. The floor is pounded clay, and is replastered and smoothed up when it gets rough. As Kanaya is the head man of the village, his house is rather better than some of the others; but all such houses are suited to the climate and circumstances of the people, and are quite comfortable.

PRESBYTERIAN HISTORICAL SOCIETY
425 LOMBARD STREET
PHILADELPHIA, PA. 19147

SELECTED PARAGRAPHS.

HUDSON TAYLOR says: "We have come to value missionary work, not merely for the sake of the heathen, but also as a spiritual education for the missionary, who, in the field learns, as never at home, to find CHRIST a living, bright reality; nor is the education confined to the missionary, but blesses also the beloved ones at home, who, having 'nothing too precious for the LORD JESUS,' have given up their dearest and best, and who share in their hundred-fold reward. Such prove that it is indeed 'more blessed to give than to receive,' and the whole church at home is not less blessed than the heathen abroad."

* * *

In spite of the fact that Labrador is attached by land to the Canadian province of Quebec, the intervening iceclad highlands have thus far proved an impassable barrier, and the only communication with the outside world has been by means of the mission ship from London. Latterly Dr. Grenfell of "the Mission to Deep Sea Fishermen" has visited Labrador in summer, and the ubiquitous tourist has actually succeeded in getting there too.

But during all these 126 years the work has been carried on solely by the mission ships of the "Society for the Furtherance of the Gospel." The expenses of the missions have been borne largely by trade carried on by this society, but this has not been an unalloyed blessing. The society in this period has owned nine vessels, four of which have borne the name of *Harmony*, and it is now striving to raise funds for a fifth *Harmony*. In all these 126 years of navigation in those treacherous and dangerous arctic waters not a single shipwreck or serious accident has happened

to the mission ship. During the last voyage it was struck by an iceberg towering high above the masts of the vessel, but again escaped destruction. This is certainly a most remarkable record, which may reverently be ascribed to the overruling providence of God.

There is something very pathetic in the thought of that little band of patient missionaries on that bleak coast waiting with longing hearts for the advent of the *Harmony*. It can only remain a few days at each station, and then for a whole year they are shut out from all communication with their kindred. Each time it returns, it carries with it some precious children whom parents have had to give up to be educated, and whom they may perhaps never see again.

Separated by 100 miles or more from the nearest station by country that can only be traversed with considerable danger, the missionaries stand very much alone. Nor can much enthusiasm be aroused by numbers, for the natives are but few.

Our journey through snow and ice
For but *one* soul as the prize,—

they sing in one of their hymns, and it is an apt characterization of their labors. But that is the highest test of devotion to Christ, to remain loyal and zealous when there is no outward spur to enthusiasm. Yet in spite of the depressing character of this field of labor, there has never been a lack of laborers, and in spite of all obstacles, the work has been so successful that, as said before, the east coast of Labrador may be looked upon as completely evangelized.

In this rapid survey we have not been able to say anything about the labors of translating the Scriptures into this terribly guttural language, which the missionaries themselves had to first reduce to a written form.

Miss Elizabeth McCahon says: "Some may wonder why so many more women than men are needed in the foreign field. From the fact that they work two and two, more are needed, and the reasons for their working thus are, first, that in the villages especially, one cannot work very well alone. A woman cannot go into camp by herself without risk. Nor is it well for the single women to go in company with the men missionaries. The married women cannot always go to the district, and so the work would be often times hindered.

Second, the wives have to be at the hills the greater part of the summer, and this makes a very awkward situation for both parties if there is but one zenana worker in the station, owing to the native customs and state of morals.

Third, the society of our fellow workers is about all we have there, for as a rule the English residents, when we meet them, are not in very close sympathy with our work. I pity the zenana worker who has to live and work by herself.

* * *

Africans have some very striking expressions, showing that they are full of poetical ideas. The Moongues call thunder the "sky's gun," and the morning with them "the day's child." The Zulus call the twilight "the eye-lashes of the sun." An African who came to America was shown some ice, which he had not seen before, and he called it "water fast asleep." When asked to give a name to a railroad car he said, "Him be one thunder mill." Khama called the railroad tracks "the trail of the locomotive."

* * *

On a vast plain, the 350,000,000 subjects of Queen Victoria are assembled before her throne, and on a table near the throne are the five sacred books of

the East: the Bible, the Vedas, the Koran, the Tripitakas and the Zend Avesta. Rising from her throne the Queen says: "Let all those who believe in the divine inspiration of the Vedas take their sacred books and pass out and away," and 200,000,000 go out while but 150,000,000 remain. Sadly the Christian Queen again speaks: "Let those who believe in the Koran now leave." Her grief increases as 60,000,000 more go out, and but 90,000,000 remain. Again she speaks; and again there is an exodus of those who believe in the Tripitaka, the sacred book of the Buddhists, and in the Zend Avesta, the Parsee Bible—40,000,000 more. Out of 350,000,000, only 50,000,100 remain, who accept the Scriptures of the Old and New Testaments as their Bible; and only a part of these are heart believers in God's Book. This parable shows that the disciples of Jesus still have much to do before it can be said that the glad tidings have adequately been made known to every creature.—*The Advance*.

* * *

At a recent meeting of the Woman's Board of Foreign Missions at Room 48, McCormick Block, Chicago, with endless love for Mt. Holyoke College and all who represent her, one of her illustrious daughters introduced Miss Anna M. Cummings of the Huguenot seminary, Wellington, South Africa. Her bird's eye view of the great school in which she teaches, had for its foreground the text, "What hath God wrought?" "That's the reason, she said, why my message to you is bright. It is of what God has done in that vast country."

First telling how zealous Scotch pastors came to take charge of congregations in Africa, early in this century, she sketched briefly the history of the seminary founded by one of them twenty-three years ago, after he had read the

Life of Mary Lyon. As if America were full of Mary Lyons, he wrote to Mt. Holyoke, asking that one be sent to take charge of the school, and confidently enclosed the three hundred dollars to pay her passage, without waiting for an answer. Two graduates went to Wellington, a school of forty girls was formed, and within a year every student was an earnest Christian. At once they gathered the little black children about them into a Sabbath-school, which still thrives. The students of the Huguenot seminary now number 400; three branch schools have been formed and a fourth is urgently asked for. Five hundred teachers have been sent out, who are all supported by those whom they teach.

Hardly was the Sabbath-school started

before a missionary society was formed, and the girls began to bring their pennies; but they were daughters of very poor farmers and it was long before they could say, "This year, at any cost, we will send one of our own number as a missionary." Forty have since been thus sent, also as many young men from Mr. Murray's training institute, and among all these there has been but one death, of which fever was not the only cause. Some have gone to inland stations, to Mashona land, to the Zambezi, to Livingstonia, the station where Mrs. Livingstone died. Half the resident students were members of the Student Volunteer corps. Fifty more girls than can be received into the present building, are awaiting the completion of the new dormitory

OUR MAGAZINE.

A paper read before the Los Angeles, Cal., Presbyterial society by MRS. H. W. CRABBE, Los Angeles, Cal.

TEN years ago there was given to the women of the United Presbyterian church a little daughter. She was a fair and winsome child, and even in infancy had many friends. She was intrusted to the care of faithful, loving hands that during these passing years have looked after her interests. It has been the work of these good women, who had this child in charge, to feed and clothe and fill her with wisdom and safe counsel.

They have sent her out once a month to visit her friends all over the church. She has traveled from North to South and from the distant East all the way west to the Pacific slope in the dear home land, and across the sea into other lands, always immaculate in dress, pure and sweet in thought, generous and hopeful in all her plans and aspirations for the work of the church, tender and sympathetic in her words for the sorrow-

ing, carrying in her hands garlands for the newly wedded, and dropping here and there a wreath of immortelles on the bier of the dear departed. She has been a truthful child, always telling of need wherever she found it. The heathen across the sea and the faithful missionaries laboring among them have never been forgotten. Home missions and home missionaries, the Freedmen and the Indians, have alike been the subjects of her solicitude. Patiently from year to year she has told the story of missions at home and abroad, and pleaded with all the ardor of youth for their hearty support. She has been a loyal child, for while loving all missions and missionaries and rejoicing over any victory won in the name of Jesus, she has given the largest place in her heart's affections to those nearest of kin. She has gone to our presbyterial meetings, the Women's General Missionary Convention, our Young People's Institute and has given

us generous reports from them all. Being a child herself, she has known how to sympathize with children. They have found in her kindly heart a "Young People's Department," in which they have been entertained and instructed. She has furnished us letters from the dear ones in mission fields and brought to our homes pictures of many of our missionaries. She has told us of their ancestry, birth, education and call to their life-work, making us feel acquainted with them, although we may never have seen them. She has been the connecting link between the near and the far, and has brought into her short, busy life all the elements which make one symmetrical whole.

We have watched, with the greatest satisfaction, the gradual development of this child of the church, and have felt our maternal heart swell with pride when honest compliments were spoken by outsiders, as we sometimes call them, concerning her many virtues. We feel that she has made good attainments and compares favorably with those who have had better advantages. She has had struggles peculiar to such lives, but has gone right on remembering that,

"Not enjoyment and not sorrow
Is our destined end or way;
But to act, that each tomorrow
Find us farther than today."

The ten years of her life have been,

"Bits of sunshine and of sorrow,
Strangely crossed and interlaid;
Bits of cloud-belt and of rainbow
In deep, alternate braid."

When she was scarce seven years old, she came to us one morning with bands of black upon her brow, her music was a minor strain, and the fragrance that clung to her garments was the perfume from a bruised heart. The box of alabaster she bore was broken, and the ointment poured upon the memory of one who had been part of her life; of one

who had planned and thought and worked for her from the day of her christening. Our tears mingled with hers on that day, for was not Mrs. Carson whom she mourned dear to us all?

Then again there is a living sorrow which we know must be hard for her to bear. The fact that all the homes of the church she loves are not open to her, must give her pain. She has been pleading all these years for entrance, but still many doors are barred. She wants to bless every home; to bring every life in every home in touch with the great work of the church the evangelization of the world. She wants to keep every woman in the church close to the mission fields and the workers in them.

Do you ask, "Who is this kindly maiden with heart so true and purpose so noble?" In these days of writing "William John Thompson Jones" and "Mary Elizabeth Frances Smith" we call her "The Women's Missionary MAGAZINE of the United Presbyterian church," but we will introduce her to you tonight as "Our MAGAZINE"—ours, because we gave her birth; ours, because she bears our name; ours, because she represents our interests; ours, because we have undertaken her support; ours, because she belongs to Him "whose we are and whom we serve." Being ours for so many reasons, let us swing wide open the door and give her cordial welcome. Let us crown this tenth anniversary year of her life with our best efforts in her behalf. Our MAGAZINE needs us, but far more do we need her. We must read, if we would be intelligent workers. It is written "How can they believe in Him of whom they have not heard?"; it is equally true that we cannot believe in the mission work of our church if we do not know anything about it. Every woman in the United Presbyterian church should read our MAGAZINE. It should be found in every

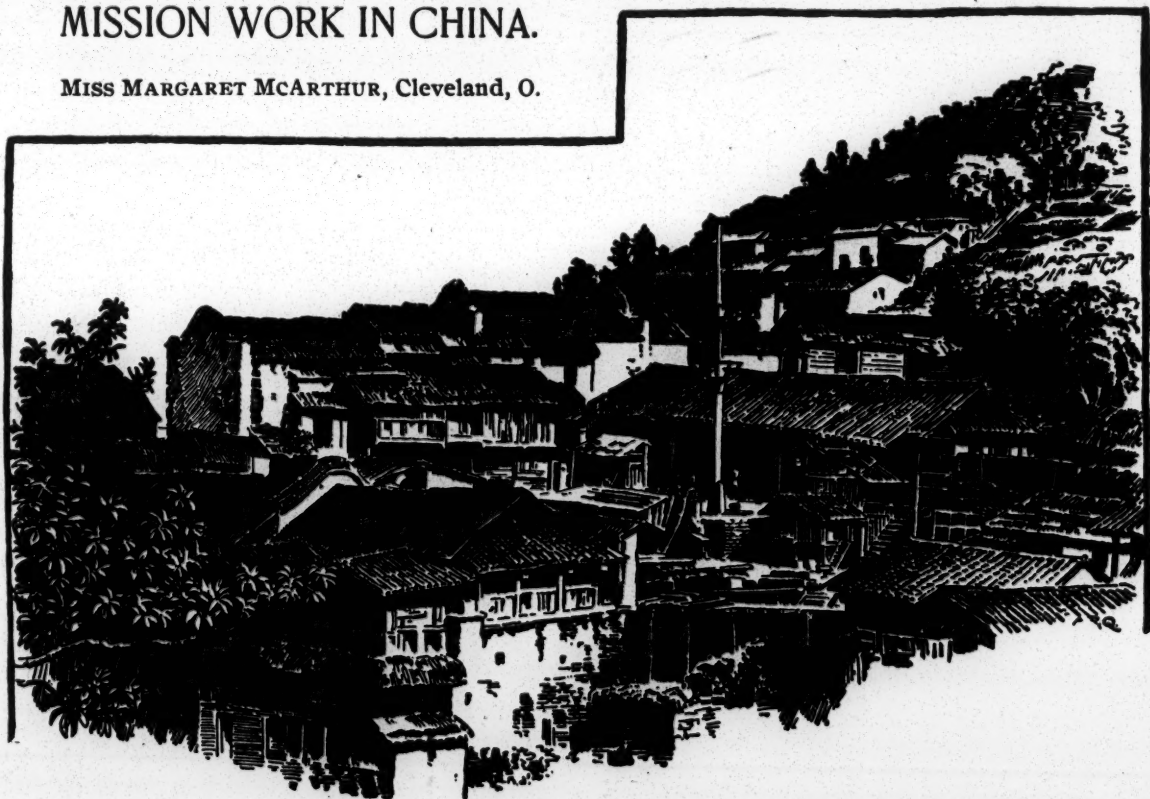
family. There are none too poor to take it or too busy to read it. I remember now, I did once hear of a woman, who thought she was "too poor and too busy," when the agent called to see if she would take the MAGAZINE. She promised to "think about it" and report later. A few days after, the agent met this woman and her two children returning from the circus, and while the children munched their candy and entertained themselves with the beautiful balloons they had

bought, the mother told the agent she had "decided not to take that missionary paper;" times were too hard, she could not afford it and she was too busy keeping the wolf from the door to find time to read it. Times are indeed hard now, harder than they were then; people are busy, busier, if anything, than they were then, but generally there is both time and money for what people really want. Let us have an earnest desire and we'll find time, money and our MAGAZINE.

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MISSION WORK IN CHINA.

MISS MARGARET MCARTHUR, Cleveland, O.



HWA SANG, Village where the English Missionaries were Murdered, Aug. 1st, 1895.

WHEN we consider that China has a population of 400,000,000 and area greater than that of the United States it will readily be seen that a comprehensive view of the mission work of so vast a country in one short paper is impossible; so we will endeavor to present glimpses only of this broad vista.

The last few years have been eventful ones in China, and now that the war

clouds have vanished and the country returned to ways of peace, it is interesting to note what such eminent authorities as Dr. Pierson and others say as to results and the probable future of mission life. Missionary writers everywhere affirm that the recent war with Japan will ultimately result in a greater development of the work in China. The great wall of Chinese prejudice is slowly

crumbling around them. Dr. Pierson says in speaking of the progress during 94-95: "The progress in membership has been very satisfactory. At one station we baptized in all 165 persons."

There are in China at present about 55,000 communicants, which shows a remarkable increase since 1889. If the next five years are as prosperous in China communicants will at the close of 1900 number not far from 90,000. We are on the eve of great changes and changes for the better.

It may seem to us as United Presbyterians having no mission belonging to our own church in China, that we can do nothing for the upbuilding in that country.

A little study of this subject, we believe, will convince us that though we may not contribute any material aid to China's missions, we may lend our moral support to the enactment of better treaty laws between our government and China that will better protect the missions in interior China. Mission work, or work of any kind, is nothing if not practical and for that reason we speak especially of the petition of American missionaries to the U. S. government regarding their rights of residence in the interior of China and it may suggest to us a duty along these lines which we have never properly considered before.

For many years the position of missionaries in the interior of China has been in many respects a most unsatisfactory one, on account of the ill-defined nature of their rights, under the treaty now existing between our government and China, and on account of the hostility of officials, rendering the securing of mission property in many of the provinces a matter of increasing difficulty. Rev. Wood says no missionary could live long in most of the cities of interior China without realizing that he was not

enjoying the rights which the church believed him to enjoy, and, which the government was supposed to guarantee him by treaty. The right of the missionaries to reside in the interior, has no explicit verbal warrant in the United States treaties, but depends on the English and French treaties coupled with the most favored nation clause.

The petition before our government prays that unjust restrictions against buying mission property maybe removed, and for the suppression of scandalous publications published by high official authority, charging missionaries with murder, sorcery, adultery, the stealing and mutilation of children, and with stirring up rebellion against the Chinese government. They are published, too often, with the avowed purpose, not only of creating hatred against the foreigners, but of stirring up the people to perpetrate deeds of violence. The publication of such infamous libels being plainly a violation of our treaty of peace, our government, if it wishes to put an end to the riots and to secure the lives and property of its citizens in China, cannot but demand their suppression. The petition asks the United States government to say to China, "You may criticise the citizens, and what you are pleased to call foreign doctrines, as much as you like, but you may not fabricate outrageous charges against law-abiding citizens, and thereby incite your people to murder them and destroy their property. It is believed that the granting of this petition will prove of immense value to the cause of Christ in China. A decisive blow will then be struck at the root of the riots and anti-foreign agitation which prompts them. The way will be open for more cordial relations with the Chinese officials and people, and scores of cities all over the empire, as well as whole regions like the Hunan province,

now closed against us, will be open to the Gospel. As to the time of presenting this petition, no more opportune juncture than the present could possibly be found. The Chinese government is under great obligations to our government representative for friendly offices in arranging peace with Japan.

The cordial and earnest support of all of God's people in America is asked for this movement. There is no better way of helping the cause of Christ in China. We as co-workers in this plan can urge our representatives at the nation's capital to give it the support of their voice and vote. Let us then as Christian people at home rally and urge upon the government the importance of prompt and favorable action on this petition.

In conclusion Rev. Wood says, while attention is candidly called to the serious obstacles which lie in the path of mission work in the interior of China, in order that these evils may be remedied, let no one imagine that missionaries are in the least discouraged by them. The message which comes from all over the interior of China to the church at home is one of good cheer and hope. The church of Christ has come to China to stay. She will never strike her flag no matter what the difficulties and obstacles are.

She realizes that the Lord God omnipotent reigneth here as through all the world, and that Christ's will shall surely prevail. Only let the church bestir herself to use every means to remove the obstacles which hinder the gospel; and now that God has given an opportunity at the close of this war, let the church exert an activity never before put forth to raise money and means to fill the empire with heralds of the cross.

One result of the recent war is the construction of railway lines into the interior of China, thus bringing it into

touch with the newly acquired civilization of the great world beyond.

It is interesting to note, that one of the first steps taken in the instruction of the converts, is to hang up a map of the world in the school-room to show them that there are other lands upon the surface of the earth instead, as they suppose, of its all being occupied by China.

It seems to be a fact well established that the recent atrocities in the Celestial Empire did not originate with the masses but were contrived and encouraged by mandarins, governors and the like. It is they who start foul slanders and stir up the baser sort of people. A more certain result of the war is the increased intelligence of the churches at home concerning the details of Asiatic conditions, under which success may be achieved, a profounder sympathy with missionaries in their perils and plans, their failures and their successes, and a deeper, more devout, and chastened determination that, at any cost of money and lives, the ultimate evangelization of China must be accomplished.

Dr. Edkin, already quoted, after forty and more years of experience in China, in speaking of the results says, "The circulation of our literature is greatly increased. Many more Bibles and Testaments are sold. The Emperor himself has bought a copy of the Scriptures and the Empress has accepted one.

There is an anti-foot binding movement. Men join us today who have studied mathematics and surveying, and appear to see things with the European eyes.

The number of converts is increasing in an accelerated ratio."

Societies for reform have recently organized in Peking, and Rev. Gilbert Reid, one of the foremost missionaries, has been invited to join as one of their counselors. He says, "I would give a

call not for more ministers, but Christians. In all the new spheres of usefulness, what we want is the presence and blessing of educated men, moral, clean and upright Christians. Not only is the preaching part of christianity needed but the very beneficent living of christianity.

THE IDEAL MEMBER OF A MISSIONARY SOCIETY.

IN the first place this Mrs. Ideal is a very busy woman. She looketh well to the ways of her household. Her children are the objects of her tenderest care and sympathy. Her ministrations reach out to the poor, the sick, the lonely ones. We often wonder how she accomplishes so much, but she has let a few of us into her secret. It is hard for her to attend the meetings. Many would say they were tied at home. But she says a great deal can be done by a little careful planning; that things must have system, and by hurrying up this piece of work and putting off that, she finds on the afternoon of the meeting that she is free to go. She makes a great deal of planning her work ahead. At the meeting she has a cheerful word for everybody, takes her part willingly and promptly, generally has some interesting item of church news to tell, and shows by word and look that it is a pleasure for her to be there. She was always at "our last meeting" and expects to be at the next.

In the meantime she thinks over the subject, reads up the MAGAZINE, loans it to a neighbor, tells her friend what a helpful meeting the last one was, invites her to the next, conscientiously looks after her tenth, and best and most helpful of all, she lays the whole matter before the Lord in prayer. She has actually been known to kneel down in prayer before going to the meeting and then pray all the way there, while there, and all the way home again. She has great faith in prayer. She says the way to

make public praying easy is to do a great deal of private praying. But this woman has some queer ideas. She says the daily cares and worries that come to her as a house-wife and mother, instead of narrowing and cramping her mind, as is generally supposed to be the case, only serve to broaden her views and enlarge her sympathies. This certainly is very queer, but this is the way she explains it: She says at night when she bathes her children and puts them to bed all sweet and clean, she thinks of the 50,000 orphaned Armenian children for whom there is no such loving care, and her heart is moved to pity, and she prays the dear Father in Heaven to hear the orphan's cry, and to send them help in this awful time of need. Many times a day she allows her ordinary duties to call up high and noble thoughts and thus bring a blessing to her. She says some days her duties are so many and varied, that by night fall she has been over most of the world in heart and mind.

She cannot imagine any circumstance that would keep her from being interested and even helpful in the cause of missions, because if one's hands are tied, it is impossible to bind the mind and soul, and so she expects always to be able for something. She can at least—and nothing is greater—pray the Lord of the harvest to thrust out laborers into His harvest. These, dear friends, are some of the characteristics of the ideal member. She seems different from some of us, doesn't she? Does she belong to your society? Are you on intimate

terms with her? Have you noticed that all these characteristics are simple in themselves—that each goes toward the making of a helpful Christian life? Are

they not worthy of imitation?

Yours for a more useful life,

MRS. L. H. GORDON.

Easton, Cal.

UNITED PRESBYTERIAN WOMEN'S ASSOCIATION.

Report read by Mrs. Mattie Patterson before the W. G. M. S. at Indianola, Ia.

With great pleasure I present the Eighteenth Annual Report of the United Presbyterian Women's Association of North America, and the three institutions under its care.

ORPHANS' HOME.

The Orphans' Home, being the eldest, naturally claims our first attention. In many respects this has been an uneventful year; we have had our joys, likewise our sorrows. In the report of last year we numbered eighty-two children, fifteen more than our capacity. Owing to lack of funds and room we were compelled to refuse admittance to all friendless children other than our own; but thanks to the liberality of friends, who opened their hearts and homes to the orphan, homes were secured for all among the country congregation during the months of July and August, and we were able to close our Home for three weeks, thus giving to our weary care-takers a much needed rest. Recently we have been made to rejoice in hearing of the conversion of five of our dear children, and we feel that the seed sown in the hearts while with us is bearing fruit under the training they are receiving in their new homes. One of our little girls, who has a lovely home, has made and sold tea-towels and candy, thus enabling her to make a thank-offering of two dollars, which she designated to the Orphan's Home, at the last ingathering of Monongahela presbyterial society.

Kindergarten work, as we know, in-

spires the child to loftier and nobler action, and leads to the highest development of the true missionary spirit. Feeling the truth of this assertion, we employed a teacher, who gave some twenty lessons along this line of work during last winter to the children under five years of age. These younger members of our family not being employed, need a thoroughly competent guide to foster in their little hearts truth, honor and honesty, and a love for their church and country, as many of these friendless little ones have objectionable traits when admitted to the Home. When our friends on anniversary day saw and commented upon the improved deportment of the little ones, we were grieved to think that, for lack of funds, the good work thus begun had to cease, and we hope that many of our King's Daughters, and well-wishers will help us to resume this good work with the opening of our Home in September, by contributing generously to a fund for this purpose.

As is known, we have no facilities for taking children under two years, and it has been with sore hearts that we have had to refuse the babies. Last year an urgent case came to us: a United Presbyterian mother was taken, leaving five helpless children, the youngest five days old; four were admitted at one, but what was to become of the babe? The question was a grave one. After earnest consideration, we decided that duty required us to look after the babe, just as much as

after the others. So, for the consideration of three dollars a week we obtained for it a country home, where it receives every care and attention, and is now a fine, large, beautiful child. And again at our last Board meeting we were forced to face the same question, and admit a child five weeks old. This babe came into the world eight months after its father's sudden death. The mother placed four children in the Home after her husband's burial, one of whom died of diphtheria last winter. The mother can obtain employment if freed from the care of her babe. The result is, we have placed a second child in a home at three dollars a week, with no fund to draw upon for its keeping. Now we ask assistance from the cradle-rolls of the church for the sustenance of these helpless ones. Think of this, you who are mothers, you who are surrounded by happy childish faces, guarded by every care and comfort, shielded by loving hands—think of this mother, one of many who, just as rich in love as you, must *beg* actually *beg*, for a home for her babe in order that she may be left free to make provision for it. Do you think our work is easy? Do you think our hearts ache less because we cannot do that which we know is right for lack of money? Then help us overcome this difficulty. Join us in a mighty effort to establish a fund for the care and protection of babes.

Our Junior society, under the care of its efficient superintendent, Miss Musgrave, is two years old, and is the banner society of the Allegany and Monongahela presbyterials this year. With its penny contributions, it is supporting a child in India.

Last October our treasury reached the low water-mark of twelve dollars and forty cents. We appealed to our country friends, and they responded most generously with butters, preserves, potatoes,

apples, and fresh vegetables; also lard, sausage and pork, for which we were most thankful, as they helped us to supply the wants of our large family.

Donation day, last June, was a pleasant one; we had with us several boys and girls who have grown to manhood and womanhood. They brought with them their offerings to the Home, which had given them shelter when bereft of their parents' care. This year, Donation day falls on June third, and even those living in far distant places can send kind letters, and gifts of money to our general treasury. We wish to do much for these bright, interesting children. Our valued friend, Mrs. J. M. Guskey, gave a delightful boat excursion to the children last July; also her annual gift to each child at Christmas.

We have admitted since last May thirty-two children and the number in the Home today is sixty-five. To the Sabbath-school classes, missionary societies, and individuals who have remembered us most kindly, we return our heartfelt thanks, feeling that the Master's loving recommendation, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," is the highest reward of faithful giving.

MEMORIAL HOSPITAL.

The women of the church are imitating Christ's example of spreading the gospel by ministering to the sick, and this Board from the beginning has never wearied in well doing. Eight years ago the Board presented its first report to you, and asked our Heavenly Father to supply our needs, and prayers, uttered in weakness, have been bountifully answered. What was then an experiment has proven to be one of our greatest blessings. Originating as a child's hospital for the use of the Orphans' Home, our Memorial Hospital is today one of

our broadest and farthest-reaching institutions. Its capacity being taxed to the utmost, we have been compelled to refuse admittance to many worthy young women of our church, a fact that causes us much sorrow and regret, and has led to the determination to provide a hospital for the women as well as for the children. A site committee, appointed two years ago, looked at many locations, but could not recommend the purchase of any. Almost despairing at the seemingly fruitless undertaking, feeling that perhaps we had asked too much, our hearts were suddenly lightened and our faith renewed by the unexpected and munificent gift of our dear friend, Dr. James B. Herron. This gift is a valuable property, sixty feet by two hundred and forty feet, on Sandusky street in Allegheny, and for our purpose is a site second to none in the two cities.

It will be seen how much the new hospital is needed when we tell you that one hundred and fourteen patients were treated during the year in the small quarters of the present building, sometimes so crowded that nurses and matron despaired, for with contagious diseases and fever patients, and only one regularly employed nurse, it was almost impossible to give patients necessary attention. At present we have two young women in the hospital, one very ill with typhoid fever, the other with rheumatism, both working girls. There is also a blind boy who may require a surgical operation. Surely these interesting cases cannot fail to appeal to the heart of every woman. Necessarily, hospital work is very expensive, and the crowded condition of the hospital this year has made our expenses greater than heretofore. But we have opened our hearts and purses to the afflicted, and because of this, the Lord has blessed us; for our donations have been generous, and all our obliga-

tions have been met. Our work is non-sectarian. We have treated, within the past eight years, seven hundred and six patients, and have had only sixteen deaths. The large percentage of cures effected speaks well for the prompt and skillful attention of the staff of physicians who have given such loving care to the children for *their* love of the good work. With the greater advantages of a new building, a still higher percentage of cures is confidently expected, and also that it will not be necessary to decline to receive patients. Instead of erecting beautiful monuments and stately shafts, let us provide "memorials" in our new hospital that will be a blessing to humanity and a solace to bereaved ones, for thus truly "the dead yet speaketh."

The Hospital has no endowment fund and receives no state aid, and we come before the public for the first time asking donations of money to be used in the erection of the new building, the Association having decided that it will be useless to erect a building at a less cost than \$40,000, \$20,000 of which must be assured before we break ground. Can we not get the required amount? Have you misgivings? Do you fear we have *not* the givers, or that they have given all they can? Trust in God. Let us pray openly and unitedly, and *believe*. Let us ask God, the owner of all, and he will show us the way.

THE AGED PEOPLE'S HOME.

Standing on the outskirts of the city, surrounded by beautiful lawns, with every advantage of God's sunshine and pure air, is the Aged People's Home. This time last year we had broken ground for the annex; today, that work is finished, and our Home, with all modern conveniences, is an honor to our Association and its many kind friends and helpers. The annex has added twenty-seven sleeping rooms, of which fourteen have

been taken as "perpetual memorials." We have still thirteen rooms which we should like to see "memorials." Can not this wish be executed by some of our dear western sisters? Last Sabbath, as we sat in the commodious hall of the Home, listening to Rev. Dr. D. S. Littell's teachings of the Sacred Word, and the sound of the dear old voices mingling in the 103rd Psalm, we felt what a privilege it was to give of our substance towards making these aged, these helpless ones, happy; for they are happy. But the debt on their loved home deeply grieves them. Seven thousand dollars remains to be paid. From what source shall we raise this? True, we are looking forward with great expectations to our "lawn fete" in June, but while our realization may exceed our expectations, the returns will hardly prove sufficient to lift the entire debt. You cannot cheer us with your presence, but will you not aid us by a liberal gift? Is there not some one, who, for the love of a dear mother or father, or for a beloved pastor, is willing to give two hundred and fifty dollars to perpetuate a memory forever sacred in one of these memorial rooms? Dear sisters, take this back to the society of which you are representative; urge the need, and let us have our home out of debt.

Pephaps we can best describe to you the comfort and happiness of this Home by using the words of Dr. Ewing, of Egypt. Dr. and Mrs. Ewing, being old friends of Miss Martha J. McKown, were anxious to visit the Home, the place in which she had spent so many peaceful, happy days. They were invited to dinner with the old ladies, a thoroughly enjoyable feast for the latter. That afternoon, in his address before the ladies of Monongahela Presbyterial, Dr. Ewing said: "We had heard much about the Home, as Miss McKown had always

written so tenderly and lovingly of it, and we naturally expected great things, but the 'half had never been told.' "

Four deaths have occurred since last September, one of these, our esteemed friend, Miss Martha J. McKown, who died in her sixty-third year. She attended the meeting at Erie, one year ago, and made the dedicatory prayer for the thank-offering service. After a very brief illness, she was summoned to dwell with the Master. January 30th, her eyes were opened in her Heavenly Home. Two days before her death a gentleman visiting the Home asked her if she was happy. Raising her sightless eyes, while a pleasant expression stole over her face, she answered, "I am perfectly happy. They are so kind to me." She was our sunshine; was always cheerful, had a kind greeting, and a pleasant word for every one. Over a year ago, to show her appreciation of our Home, she applied to the Foreign Board for a certain yearly amount, in recognition of her services under its care for more than thirty years; the greater part of this she desired to turn into the treasury of the Home for the Aged. This she did without the knowledge or consent of the Board of Managers. When it was explained to her and the Foreign Board that it was not necessary, that her wants would be supplied, the subject was quietly dropped. Although denied active service in the foreign field, Miss McKown was busily engaged in work for the Master. Her brain was planning, and her type-writer was busy in sending communications to the foreign and home workers. In her life she carried out the sentiment of this favorite verse of hers:

"Make a little fence of *trust* around *today*,
Fill the space with *loving work* and therein stay.
Look not through the sheltering bars upon *tomorrow*,
God will help thee bear what comes of joy or sorrow."

Thinking to live to a good old age, Miss McKown had provided herself with many books suitable for the blind. Her personal effects were similar to those given to any other of our missionaries, and included many valuable souvenirs given her in the foreign field. While by our rules and regulations, which Miss McKown understood and indorsed, these effects belonged to the Home, yet a distribution of her clothing, jewelry, and keepsakes were made among her relatives. This was done by the Board of Managers, authorized by the Board of Directors.

The three other deaths were those of Miss Rebecca McBride, aged 73 years; Mrs. Mary Buchanan, aged 81 years, and Miss Susannah McConnell, 74 years.

We cannot leave our Home without relating an incident which occurred this year, which plainly demonstrates how a seemingly trifling act of kindness may prove a very great favor to the mind of the recipient. One of our old ladies received a letter inclosing postage stamps, and her appreciation and delight were unbounded. It was a small thing, yet the sender gained a great blessing. It has led us to establish a "postage stamp fund," and those of you who feel you cannot give largely have the opportunity of making an old heart glad by your smaller gift; for one can scarcely realize the eagerness with which these aged people watch for the coming of the mailman. They have so few interests outside their routine of daily life, that a letter is more than a "white-winged messenger" to them. It is something to think over, something to talk about for days. We are apt to think, "I cannot do anything worth while." Is it true? You can surely write a letter and inclose a few stamps. The answer will fully repay you.

To all who have aided us we extend

our deepest thanks; yet your highest commendation is the voice that speaketh, "Ye have done this for me." The Board of Directors has held twenty-two meetings this year—eleven regular, and eleven special. Many difficult and perplexing questions have arisen during the past twelve months—questions which have caused deep thought on the part of the officers and required skillful judgment and keen executive ability. This is unavoidable with so much valuable property to be looked after and cared for. The work is a valuable trust, and is so regarded by the women.

Much has been said and written about the success of all work undertaken by our Association. Dear sisters, why have we been so successful? We do the work in Christ's name, conscientiously and systematically. The Board of Directors were very loath as to the buying of an expensive site for Women's and Children's Hospital, but the generous gift of Dr. James Herron made this work possible. We have had specifications and plans for a building prepared, the probable cost of which will be about \$40,000. This will include a four-storied Pompeian brick, with all the latest improvements and modern appliances, of a well-equipped hospital. In grateful recognition of the munificent gift of the Herron family, the children's surgical ward will be known as the Campbell B. Herron ward. There is also to be a room known as the Campbell B. Herron memorial room, set apart for the free use of the students in our Allegheny Theological seminary.

The Association has decided;

1st. That \$5,000 cash, or \$300 a year, will endow a bed in a ward perpetually.

2nd. That \$7,000 cash, or \$420 a year, will endow a room perpetually.

3rd. That \$500 cash, or \$100 cash and \$24 a year, will provide a memorial room.

4th. That \$250 cash, or \$50 in cash and \$12 a year, will provide a memorial bed in a ward.

The annual bazar this year netted us the handsome sum of \$5,107. Of this sum \$1,400 was given to each of the institutions, the balance remaining in the treasury to meet the obligations of the Association. As heretofore, it was a *social*, as well as financial success.

We have been the recipients of another donation; Mr. James Rafferty, of Allegheny, wishing to be his own executor, donated to the Association four three-story brick houses, designated as follows: one to the Orphans' Home, two to the Memorial Hospital, and one to the Aged People's Home, with no restrictions. The giver of this handsome donation is worthy of our deepest gratitude. May he and his companion in life be long spared to know the blessedness of sharing their abundance with the poor and needy.

A bequest of three thousand dollars has been paid by the executors of Mrs. E. Y. Patterson, who in her life was a liberal contributor and who, long before the summons to the better land came, made provision in her will for the orphan and the aged. Mrs. Hamilton, of Allegheny, left five hundred dollars for the same good work.

We have been called upon to mourn the loss of the founder of our organization, the Rev. J. M. Fulton D. D. He was our inspiration. To him we are indebted for suggesting this "Women's General Missionary Society" and the Women's Board. "And I heard a voice from Heaven saying unto me, Write,—Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Again the angel of death visited our Association, taking our dear friend and

co-worker, Mrs. A. P. Burchfield, first vice-president of the Memorial Hospital. In her sudden death we have been sorely bereaved, and our hearts made sad indeed; yet we recognize in this visitation of Providence the full power of the words, "What I do thou knowest not now, but thou shalt know hereafter." Our beloved sister, Mrs. Annie J. Dempster Kyle "fell asleep in Jesus" October 20th. A fourth time the angel of death visited us, taking our friend and adviser, Mr. Thomas Jamison. On March 28th, Miss Sadie E. Armstrong, a life member, was called to her heavenly home. She was one of our youngest and most promising workers.

I cannot close this report without urging:

1st, That you remember our Orphans' Home, our Aged People's Home, and our new Memorial Hospital in your prayers, and with your gifts. Do not think these institutions are local. They belong to you just as well as to your more Eastern sisters. If you know of any case needing surgical attention, any orphan who is in want of a home, any aged person whose declining years would be happier within our comfortable Home,—aged men as well as women—do not hesitate to send them to us; urge them to come. While these institutions are under our immediate supervision, they belong to the United Presbyterian church of North America.

2nd, That those of you who are members of the Association will renew your subscription for the coming year as promptly as possible. Those of you who are not members, become so at once. It is a duty, an obligation, which every woman in the United Presbyterian church of North America should feel incumbent upon her, for it is a work of faith and a labor of love. How thankful the women of this Association and of our church

should be that Christ has permitted us to go work in his vineyard. One dollar, the annual membership fee, from every

woman, and lo! our debt has been dissipated, our necessary extensions have been made.

RELIGIOUS SINGING AS AN ELEMENT OF SUCCESSFUL MISSIONARY EFFORT.

MRS. MARY HARPER WILSON.

IT has frequently been remarked that the Gospel of our Lord must indeed be in itself the power of God ; for when we contemplate its success, and then realize the weakness with which we present it, we are filled with wonder. Just let each one fancy himself going among people of foreign language and thought, and struggling to express in that alien tongue the great mysteries and truths of the Scripture ! I fear that were some one hampered by similar inabilities to arrive in this land, endeavoring to enlighten us with regard to some new Evangel, we should laugh him to scorn. But there is a kind of language which seems to appeal to the breast of the savage as well as to that of the most civilized being ; and this is the language of music. True, there may be diversified modes of giving utterance to it, and voices may have different tones in various lands ; but the sense of rhythm seems to be an abiding one in all races and climes. This potent means of appeal to the emotions, God, in His church, has allowed us to use ; and it hence becomes our duty to sing with understanding to the praise of God and for the edification of man, never forgetting, meanwhile, that it is only a means and not an end. While music holds but a subordinate place in the directions given to the New Testament church, yet it is suitable that whenever a legitimate thing is done at all, it should be done well ; and within reasonable limits, we think that atten-

tion should be given in all our congregations to the intelligent singing of the Psalms of God's composing. We judge that this would be specially true in mission-work, whether in the Home field or in the Foreign. Take, for example, our work among the American Indians. All primitive peoples seem impressed by the influence of music, though of course they might not be appreciative of it in its more classic forms. We have no doubt that the songs of Zion have been instrumental in winning the red man's attention and thus bringing him under the power of the gospel.

We need scarcely allude to the love for music evinced by the African race ; and those who have heard the singing of the pupils in our missions in the South testify that these use the Psalms with the spirit and with the understanding. It is but a short time since the writer heard one of their own number asserting most emphatically that these people of darker color love the Psalms and sing them with fervor and intelligence. And as regards work in what is ordinarily termed that of Home missions, how frequently do we hear and read of the great interest awakened by the singing, and the attractive influence it has over some who could perhaps never otherwise have been induced to enter the house of God. In foreign lands, missionaries find the singing of great advantage to them in several ways. No doubt, as hearts are said to throb alike all the world over,

the same arguments for using sacred song will apply to every field of missionary labor, whether it be carried on in this land or in far distant countries. A few of these reasons, we shall specify :

First. Singing calls attention to the fact that religious service is in progress. Rev. Dr. Waugh, writing in the July number of the *Missionary Review of the World*, says : "A thousand times, where a simple, earnest invitation to the passers-by to listen to a discourse, or the reading of a few verses from out of the gospels, would fail to draw the people, I have sung a verse or two of a Christian hymn, and before the singing a single verse was ended, there would be gathered about me and my native brethren a hundred, three hundred, or even five hundred people, ready to hear our gospel message. Then after a brief discourse of fifteen or twenty minutes, another song, followed by another brief sermon or address, and thus on with song and speech until all who desired had delivered their message, and the multitude had absorbed an amount of truth. Without the enthusiasm of the music, the crowd would often melt away." Our own missionaries in Egypt and India speak unanimously in the same manner with reference to the use of Psalms in attracting the attention of the populace.

Second. Singing is in itself of a pleasing character. This holds true both in regard to those who take part and to those who listen. Any one who is accustomed to singing will understand what the writer means in speaking of the enjoyment experienced by the vocalist himself, and the enthusiasm which he arouses in his own heart. It is, I believe, a fact that nearly every one can sing a little ; and when, by some disability of nature, people are deprived of this great pleasure, it is rarely that they are found insensible to the charms of music when it

is made by some one else. And this leads me directly to the next point.

Third. In this part of God's worship nearly all may take part. It has not been the privilege of every one formally to proclaim God's word in the capacity of a preacher, nor, from Sabbath to Sabbath, to lead God's people with the voice of prayer. But in the matter of singing, we have each been told that, as far as it lies in our power, we should lift our voices to Him who has given us the sense of harmony, and should render to Him the best tribute, both of our souls and voices, "singing, and making melody in our hearts to the Lord."

Fourth. By this means, as has already been suggested, sanctified emotions may be aroused. True, it is not safe to trust merely to those feelings of ardor which may be kindled by anything that acts strongly upon our sense of the beautiful. The gorgeous ritual of the Roman church, it cannot be denied, is very impressive, and, viewed merely as pageantry, would doubtless stimulate one's emotional nature. And yet, as evangelical churches, we cannot believe that all this elaborate service has been attended by the blessing of Him who should be the Object of adoration. Singing to his praise, however, is something or which we have not simply God's permission, but his command as well ; and by proper use of this Divinely-sanctioned means, our breasts may be fired by a flame of holy love and aspiration.

Fifth. And not only is this one method which God has appointed for granting blessing to our own souls, but it is a very important way by which we may praise Him and show forth His glory. And this, surely, should be our chief reason for employing holy song in His service,—because He has ordained that in this manner His perfections and wonderful deeds may be published to a world

sadly needing both His might and His mercy. Missionaries of the gospel may be justified in expecting a benediction to follow the due use of God's songs. And should we not all make an effort to employ suitably these Psalms, trusting that in this way we may not only benefit ourselves and others, but may make a joyful noise to the Rock of our salvation?

In passing, I should like to emphasize the need of *intelligent* singing. Let us not, I beg you, rush with the most obtrusive cheerfulness through such a penitential wail as may be found in the thirty-eighth Psalm; nor, on the other hand, should we treat the forty-seventh as if it were a dirge. By all means let the music and the manner be suited to the sentiment, and then, if we have grace in our hearts, our service will be well-pleasing to God and profitable for man.

But let us beware, dear friends, after all, of laying too much stress on the merely external element of devotion. It

is probable that the very best music which we could secure would not seem exceedingly melodious in the ears of Him who listens ever to the Alleluias of the heavenly host, as angels and redeemed souls chant His eternal praise. We may all recall instances of persons whose voices were quavering and ill-tuned, the execution being altogether faulty, and yet with regard to whom we have firm belief that the melody of their grateful, loving hearts rang so harmoniously before the throne of God that what to man was but discord was as the voice of the morning stars to Him who hears not as we do. With reference to Him then who is the subject and the object of our praise, let our hearts be in tune; while yet we do not forget our duty to man, which requires that we should make this part of God's service as beautiful as fidelity to His wishes will allow.

Xenia, Ohio, July 19th.

FOREIGN NEWS BUDGET.

MRS. W. J. REID.

Egypt.

Miss McDowell gives news from Alexandria:

The past month has been one in which both joy and sorrow have come to us. Death entered the home of one of our people and carried away a little one. The father was ill at the time and all thought was for him when the child, all unexpectedly, took sick and in a few hours rested in the arms of Jesus. The next day at noon a note came to the mission house telling us of a little maiden in the Sowash home. She was a bright little baby, but at first seemed to have so little strength and vitality that we were all very anxious, but since then she has been improving and is at present doing well.

Mrs. McFarland has not been well for some time and on the 29th was taken to the Prussian Hospital. She is improving rapidly and, we hope, ere long, to have her back with us.

Rev. and Mrs. Finney are in Ramle at present. Mrs. Finney has not been well and came down for a few days' rest. Rev. Finney is busy with mission matters.

At present measles are very bad in the city. The girls in the Moharrem Bey school have been out of school for several weeks on account of them. Yesterday I heard of the first case among the girls of the Central School.

We had the pleasure of the company of Dr. and

Mrs. Nelson, of Tripoli, for a night and day during the month, and Rev. and Mrs. Dewey, of Mardin, also spent part of two days with us. They stopped here on the way to the homeland.

Last week we had one of the worst Khamsin winds that I have seen since I came to Alexandria. We are commencing to think about the missionaries coming down from the Upper Country for the summer.

Mrs. Elizabeth Giffen writes from Cairo, June 7th:

The weather has been very trying the past month, and consequently everybody is complaining and no one seems very energetic. Some have already turned their faces seaward and are enjoying the cool breezes at Ramle. Dr. Harvey and family went down on the first of the month. This is a little earlier than the Cairenes usually go North, but Dr. Harvey's daughter and little child have come for a two month's visit, and it suited better to spend one of these months in Ramle, and so they are taking their change now and some of the rest of us will go down after they return.

The Asyut people have not yet come down on account of school keeping longer than usual. There has been a good deal of sickness in the mission there, and we still hear of influenza and various ills and that they are longing for cooler climes.

The work here in Cairo still moves on, but there

is nothing unusual to report. One of the teachers in the Boy's school has been sick for more than four months. A month ago there was little hope of his recovery, as it was thought he had quick consumption. The doctor told him that there was no help for him in the hospital and that he might try the desert air at Helwan. The latest word is he hopes to resume his school work by the middle of next month, but we fear it will be unwise for him to begin work even a month hence.

"It is so hot" is the usual remark from every one. Yesterday, outside the window in the shade, the thermometer marked 106 degrees at 3 p. m. Today has been damp and we have felt the heat even more than yesterday.

Mrs. Harvey tells of the work undertaken by a visitor in Cairo :

Some years ago the Hon. Miss Di Vernon came to Cairo seeking health in this mild climate. Being a Christian and anxious to work for the Master, she soon became interested in the poor around her. She did not know Arabic, and so could not talk to the people, but employed a Bible reader to go among the huts and read and talk to the women, and she often went with her. After a time she rented a room and gathered in a few poor girls and employed a teacher to teach them for two hours each day. For two winters she employed a nurse, who had a medical education, to attend the sick who came to be treated by her, mostly women, and children. A little over a year ago Miss Vernon was "surprised" by being asked by a good man, to become his wife, and as she saw "the hand of God in it," "she could not refuse". Her husband, though much interested in the good work, does not feel that he can spend so much of his time in Egypt. Before they left a few weeks ago, they asked the mission to take up the work and Miss Thompson was appointed to take charge of it, as she had sometimes done during the absence of Miss Vernon in the summer. They are to pay the Bible reader, teacher and the rent of the school room. I went yesterday with Miss Thompson and saw the school. After we were in a little while, the teacher asked one of the girls to give the story of the Ten Virgins. and she did it very well. She asked another to tell of the Prodigal Son, and she gave a very good outline, adding that "the boy got a good bath before putting on his new clothes". Then she sang the twenty-second psalm and answered a few questions from the small catechism and translation of Brown's. There were nineteen girls present, but only two pairs of shoes among them, showing that they were from the very poor. It is a good work started in a needy part of this wicked city, and we know that the founder prays most earnestly for the blessing of God on the means used. Let us join our prayers to Him and may many of these poor ignorant ones be brought to know Jesus as their Saviour.

Miss A. Y. Thompson gives further notes from Cairo :

Any person who visits extensively among the women sees a good many different types of character and a good many different kinds of house-keeping. There are a few houses of Coptic families in Cairo that are scrupulously clean and neat, but even in those I think I could hardly say that order is the rule, and there are a few places where things seem to be left to look after themselves. Some of the women whom I hear read, live in dark rooms on the ground floor of houses where there is no regard to sanitation, and it is a wonder how the people can live through it all. The delicate little children suffer very much from bad air, as well as bad blood. It is sometimes quite a trial to take the sweet drinks or other things that are

offered by these hospitable people, but some would be offended if their refreshments were not accepted, especially if one has never visited the house before. If a woman is alone in the house I can sometimes restrain her by main force from going to the kitchen, but where there are other women or servants it is hard to tell them not to make coffee when you do not see it made. It is very interesting to find how many of the women who take lessons are from upper Egypt and many of these are more faithful attendants at our church services than those who were from Cairo. It is pleasing to meet frequently, in unexpected places, those who have been in our schools in former years, but some who learned to read there, need to be taught over again from the beginning. May they all be taught of God.

Miss Hogg writes of the medical work at Asyut :

It is a treat to visit the Asyut hospital and to see the good work that is going on there. It is true that we do not have a spacious building, handsomely fitted up with all the modern appliances, but we are hoping that ere long some friends of the Lord's work will provide us with such a place; but in the meantime we by no means despise the day of small things.

Some of us have had many opportunities of seeing the manner in which the sick are taken care of in the average Egyptian household, and this helps us fully to realize the benefits of having a hospital. I am sure that it has been a great trial to Dr. Henry to have had to work so many years without one. When we consider how frequently the doctor's orders are imperfectly carried out and how often they are completely disobeyed, it is a wonder that all his patients do not die. It is most interesting to get hold of Dr. Henry and draw him on to tell some of his experience. They are often most trying, but Dr. Henry tells them off in such amusing fashion that one has to laugh. He is widely known and loved in Asyut and in the surrounding country, for he takes many a weary trip to the neighboring villages and towns to treat cases to which he is summoned.

But to return to the hospital. The last time I was there we arrived while Miss Teas was having her Arabic lesson, so we left her undisturbed and began to visit the wards. The rooms are nice and airy and the patients look delightfully clean. The beds are so comfortable and everything is a perfect contrast to what most of the patients would have in their own homes. The patients are surrounded by religious influences all the time they are in the hospital, and many seeds are sown that will, we trust, bring forth fruit in God's own way and time. Miss Teas, like Dr. Henry, is worked far too hard, and we only wish we saw some near prospect of relief.

India.

News from India is scarce this month, the usual items for the News Budget having failed to come. We cull however one or two extracts from private letters:

Miss Mame Martin and Miss Jean Morrison have gone to Kashmir for the summer. Miss Martin was sent as a companion to Miss Morrison, and it is hoped both will return much improved in health and strength. It will be remembered that Miss Morrison was very ill for several months, and Miss Martin who has been a hard worker needed rest.

Another says :

The heat is coming on early this year, and the punkahs are already up. Some are beginning to

sleep out of doors.

The famine and plague are not abating; the latter seems to be rather spreading. The natives say the gods are angry, and as soon as their wrath is appeased by the death of the required number of the sons, the plague will cease. Five hundred years ago there was a similar plague in India, and in the city of Agra alone there was an average of one hundred deaths per day for three years. The mission has taken forty-seven of the little famine children, all under twelve years of age. They are located in the servants' houses at Rawal Pindi. Miss Josephine White has them in charge. Many of them have been sick. The little baby taken by Mrs. Anderson died last week; it was almost two months old and weighed only two pounds.

Another letter reports the little children improving and growing merry with increasing strength. There had been a called meeting of the association to try, if possible, to regulate the work according to the order from the home-land for retrenchment. This seems unfortunate, as every part of the work is apparently in a most prosperous condition.

YOUNG PEOPLE'S DEPARTMENT.



Salaams to the Children.

DEAR LITTLE FRIENDS:

In this first number of a new year of "The MAGAZINE," we wish you peace and happiness. Twelve times in the year just gone, have we come to you in story, exercise and song, hoping to help you in "stepping Heavenward." When we see you in your exercises, whether in the Mission Band, Presbyterial Rally, or Panorama in the General Missionary Society, we thank God for the kind Providence which has cast your lot in this beautiful Christian land, far away from the shocking cruelties and wicked works of heathenism. And so, dear little hearts, while thanking Providence for our good place, let us do all we can to keep our country good, and to send to dark lands the glorious light of the Gospel of the Son of God.

AUNTIE.

India.

Questions and Answers for Missionary Societies and Mission Bands.

MRS. ANNA M. GIVEN.

PART III.

27. When did Europeans first settle in India?

The Portuguese settled Goa, north of Bombay, in 1510. The Dutch made a settlement on the eastern coast in 1580. They were followed by the British in 1599, who established a factory at Surat, north of Madras, in 1612.

28. What nation now governs India?

The British, who have gradually conquered the country. Queen Victoria is now called Empress of India.

29. What is the policy of Great Britain in regard to missions?

Missionaries are protected, but no special favor is given to them or to those natives who become Christians.

30. What is Great Britain doing for

the education of the people?

Government schools are maintained in almost every city and large town for the education of native boys and young men. There are also some schools for girls. No religious instruction is given in any of these schools. Government aid is given under certain conditions to mission schools, as well as to the religious schools of Hindus and Mohammedans.

31. How is British power maintained in India?

Notwithstanding the mild and unusually just character of British rule, many of the natives are so restless under foreign control that British authority is only maintained by means of military forces stationed in all the great cities and at important places on the frontier. Rawal Pindi is one of the most important military stations.

32. What are the principal religions of India?

Hinduism, Mohammedanism, Buddhism, &c. We do not come in contact with the latter in our mission field. There are several other religions, and, beside these, many people are becoming Christians.

33. How many gods do the Hindus worship?

About 330,000,000.

34. What are some of these gods?

Brahma, Vishnu and Siva are the principal deities. Besides these there are many inferior gods and goddesses; gods of gold, silver, copper, stone and even of mud. Rivers, streams and mountains are worshipped, as well as sacred trees, cows, monkeys, and peacocks and many other things.

35. What is caste?

Caste is the name given to the hereditary classes into which Hindus are divided. Hinduism teaches that Brahma created four classes of people: 1. The

Brahmans, or priests; 2. The Kshatriyas, or soldiers. 3. The Vaisgas, or farmers and merchants; 4. The Sudras, or mechanics and laborers. Each cast has many sub-divisions, and besides all these are the pariahs or outcasts.

36. What is the result of caste upon the lives of the people?

People of different castes may not eat or drink together. They may not inter-marry or have much social intercourse. A low caste must not allow his shadow to fall on a high caste, or on his food. He must always give a high caste right of way. He cannot hope to rise into a higher caste, while a high caste can fall only by breaking caste rules.

37. What is the result of caste upon mission work?

When a Hindu becomes a Christian, he is regarded as an outcast and denied the fellowship of his family and friends. Caste is one of the greatest obstacles to mission work.

38. What is child marriage?

The parents and relations of children arrange for their marriage while they are very young. The little ones have no power or choice in the matter. Boys are usually married when about twelve or fourteen years of age, and girls between the ages of five and ten and even younger. If the husband or betrothed dies, even if the widow is still a child, she must remain a widow all her life.

39. What is Sutteeism?

The custom of burning widows alive with the dead bodies of their husbands. This custom has been abolished by the British government.

40. How many widows are there in India and how are they treated?

There are about 22,000,000 widows now in all India. They are doomed to lives of drudgery and misery. Their jewels and good clothes are usually taken from them, and they are often treated

with cruelty. Death is a welcome release to most of these poor creatures.

41. What is infanticide?

The murder of infants. In a Hindu home the birth of a daughter is considered a calamity, especially if there are no sons in the family. Formerly great numbers of baby girls were murdered every year in India, and even boys were sometimes murdered by throwing them to the crocodiles in the river Ganges as a sacrifice to the gods. But infanticide has been abolished by the government, although many girl children are still secretly killed.

42. What is woman's position in Hinduism?

Degraded in the extreme. A woman is her husband's property, his slave. A Hindu writer says: "The husband is the wife's religion, the wife's sole business, the wife's all in all. When the husband is pleased, Brahma is pleased." As there is often no love between husband and wife, the misery of the poor women can not be imagined.

43. What is Mohammedanism?

Mohammedanism is a system of religion founded by a man named Mohammed, who was born in Arabia about the year 570 A. D., and who professed to receive revelations from God. These revelations are contained in a book called the Koran. Mohammedans claim that the Koran has taken the place of the Bible.

44. How was Mohammedanism propagated?

Chiefly by the sword. Their cry was, "Death or the Koran". In consequence of the invasion and settlement of portions of India by Mohammedan Arabs, and by the Moghuls, many of the natives of India became Mohammedans. There are more than 50,000,000 of that faith now in India.

45. What success do Christian missions have among Mohammedans?

Although Mohammedans as a class are bitterly hostile to Christianity, yet more converts are made from them than among the Hindus. A number of our Christians have been Mohammedans.

46. What are the customs of the Mohammedans?

The Mohammedans have not so many customs as the Hindus, but they have become affected by some of their caste prejudices. Feasts and fasts and the seasons for prayer are carefully observed by "the faithful". Although they profess a horror of idols they worship at the tombs of eminent and pious Mohammedans and keep lights burning there at night.

47. Who are the Sikhs?

The Sikhs are found chiefly in the Punjab, where they were once a powerful nation. Their last ruler Dhuleep Singh was deposed by the British in 1849. The Sikhs are the followers of a man named Nanuck, who was born more than 400 years ago in Lahore. He was a Brahman who became disgusted with idolatry and founded a new religion.

48. What were his teachings, and how have the Sikhs degenerated?

Nanuck taught his followers, "to worship one Supreme Being, to practice strict morality and to live by the sword." The Sikhs have gradually relapsed into idolatry, and now even their sacred book, called the "Grunth" is worshipped. They are however a class of people superior to the Hindus. Their sacred language is Gurmukhi.

49. Mention two reforming sects of Hinduism.

The Brahma Somaj and the Arya Somaj. The followers of these sects try to reform Hinduism while remaining Hindus.

50. What are fakirs?

Fakirs (fakeers) are men who in pursuit of holiness separate themselves from their families and live as hermits

and beggars, sometimes giving themselves up to meditation and self torture, but as often living in sensual indulgence. A woman who chooses a wholly religious life is called a fakirni.

51. What is the language of the people of India?

Urdu or Hindustani is spoken all over India by the educated classes, but each province has its own particular language spoken by the common people, most of whom understand no other. Our missionaries learn Hindustani and Punjabi, which is the language of the Punjab. Many learn to read Gurmukhi, the sacred language of the Sikhs. Hindi and Persian are studied by some of the missionaries.

TO BE CONTINUED.

Our Missionary Camp Fire.

PROGRAM FOR JUNIOR MISSIONARY SOCIETIES.

When soldiers meet around their camp-fire they tell of their trials and hardships, their victories and hopes. They talk of this one and that one who died in the service. They sing their old war songs, and thank God for giving them the privilege of fighting their country's battles and securing a lasting peace.

So we have enlisted in the Lord's army. Many of our comrades are at the

front, in India and Egypt and in every part of our country. For various reasons we cannot all go to the front. But we can pray to the God of battles and remind Him of His promises to all who espouse His cause; and as we must be well armed, let us consult our Captain:

1. As to the armor He would have us wear.—Eph., 6:10-20.

2. The character of the soldiers; (a) volunteers,—Ps., 110:3; (b) capable of endurance,—2 Tim., 2:3; (c) confident of success,—Matt., 16:18.

3. The character of our Captain,—Jer. 13:12; Heb. 2:10. Omnipotent, Omniscient and Omnipresent, necessary qualifications in our Leader.—Eph. 6:12. He is like one of us, yet without sin.—Ps. 89:19.

He casts in His lot with His soldiers. He weeps when they weep and rejoices when they rejoice. "Lo, I am with you."

5. His marching orders,—Matt. 28:19-20. Go into battle singing psalm 46, C. M., as Cromwell did. Let there be no camp-followers; no deserters. Let there be a free conversation about our own missions at home and abroad—their beginning, progress, and present condition, and make this meeting one of the best of all the year.—Ps. 44, 11's, 3-4-Ps. 2, ps. 67, ps. 20, ps. 72. J. F. H.

EDITORIAL.

"The Lord hath done great things for us whereof we are glad."

Tenth Anniversary of the Women's Missionary Magazine.

Thoughtfully looking over the volumes, it is interesting to note the way-marks of the journey. At each step we are compelled to ascribe whatever success has been achieved to Him alone who marked the way, often limited as to human vision, but heaven-ward, broad and clear as God's promises. The many experiences of blessing and trial through which God has led cannot be rehearsed,

but how manifest has been His guidance. Hope is a wonderful magnifying-glass. Through it one can see great things for the future. *"Our hope is in God."* Let us praise Him. Let us give forth the honor of his name and "make His praise glorious". We ask each and all to enter more tenderly and courageously into the "fellowship of success", that from the center of united, cordial endeavor the MAGAZINE may become more truly endeared to every member of the Women's Missionary Society.

Our Aim.

As we pass the point which completes the first decade in the life of this MAGAZINE, it is well for us to remind ourselves of our aim—the supreme aim of all mission work: “Thy kingdom come.” We recall a delightful experience when, at the beginning of this work, two members of the committee were to consider the motto, and came together to suggest the same thing—the words of this petition. Our Lord in foretelling his coming said, “This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.”

“A sweetly solemn thought
Comes to us, o’er and o’er,”

that His coming is nearer than ever before, and that every effort to spread the gospel in any part of the world will, with His blessing, help to hasten that glorious event. May the kingdoms of this world soon become the kingdom of our Lord and of His Christ.

With surprise we learn that 600 Mohammedans living in our land propose to erect a mosque in New York, which is “to include a college.” Eminent American and European professors are to be engaged, and every effort is to be made to give young Mohammedans a thorough classical and scientific education,” which yet shall be in sympathy with their religion. The architecture will be oriental.

The programme of the Institute of the Christian Union, as announced this week, soon to be held in Indianapolis, is full and varied and will doubtless be well fulfilled. The meeting, like others which have gone before it, promises to be a great one, and is already scheduled in the secular press as one for which excursion rates have been secured. Pray for it—that it may be a blessing to our Indianapolis congregations, our church at large, and Christianity as a whole.

“No school, no gospel here,” is the plaintive cry in many of our stations in the foreign field.

Mrs. W. M. Boyd writes from Brighton, Ia.: “My husband has just been appointed to this mission station for one year, and we find ourselves in need of missionary literature.”

We make some extracts from a private letter from Rev. W. H. Reid, of Cairo:

“Mr. De Vleiger, of Holland, who was engaged in mission work in Egypt under the auspices of the Dutch Reformed church, and more recently has been employed as a teacher in our Training College at Asyut, was married last winter to Miss Coote, the daughter of an English baron. For five years before their marriage she had been engaged in mission work in Syria. She supported herself, but was practically under the church missionary society. They expect to sail soon from Alexandria for Europe, and after a brief sojourn there they propose to leave for America in August. I hope that he may be prospered in his missionary work.”

* * *

“There is a wonderful influence for good from mission work here. During the college term about six hundred young people meet every Sabbath to hear Dr. Alexander’s sermon. They have a great many voluntary religious meetings in connection with the college. If the thirty-six young people who were admitted into the church at our communion recently are faithful to their vows, they will exert a great influence in this land whose spiritual life is so dead and formal.

Music in Missions.

We think the subject for this month a very attractive one. From the black of the South, who sings his whole soul into his music of grotesque imagery, whether grave or gay; through the Moslem and pagan peoples monotoning their minors; on up to the Red man of the North who brings out each note with stolid precision,—music rings the changes all along the line.

“The creator of our bodies, the author

of our spirits, and the bestower of our mercies" has recognized music from the earliest ages. We read in Job, that, "The morning stars sang together" over the creation, and in Gen. fourth chap., and 21st vs., concerning Jubal that, "He was the father of all such as handle the harp and organ". Miriam led the daughters of Israel in songs of deliverance at the Red Sea; King David, "The sweet singer", made the melody of the Temple as complete as possible; and the children of the captivity hung their harps on the willows by the rivers of Babylon.

Of our Saviour and his apostles it is recorded that they sang. Paul, the great instructor of the New Testament church, speaks of the matter and manner of praise; John, the beloved, lines it with a pen of fire in the Revelation, and through all succeeding ages the church has not lost its voice.

As music is to be one of the delights of heaven, it should be made as divine and helpful as possible on earth. In the great movement of Christian missions, particularly in the last century, music "Heavenly maid" has advanced with them, cheering and beatifying the onward march. Not only is this done by singing the truth into hearts in the sanctuary, but by ennobling exercise in connection with Christian education, broadening and strengthening instruction, and furnishing needed entertainment for little ones for whom it is hard to provide. In our foreign work we have seen a school numbering forty little fellows stand up and sing in good time and with great earnestness and enjoyment, and the performance well received by a large audience.

Music in missions is no easy or flip-pant thing; for to raise from semi-barbarous monotone, or clangor, up to the glorious heights of soaring melody, requires patience, enthusiasm and faith.

Important Notice.

The minutes of the Women's General Missionary Society convention are now published. Price, including postage, 20 cents a copy. During August send orders to Shaw Brothers, 10 Sixth street, Pittsburgh, Pa.; after September 1, to Mrs. James A. Grier, Bellevue, Pa.

Checks payable to Mrs. Grier. Individuals and societies should avail themselves of this opportunity to become informed as to the work of the women of the church. No intelligent worker can afford to be without a copy of minutes.

It is well for the readers of the Women's Missionary MAGAZINE to hear occasionally from the missionaries. They have interest in them; they are endeavoring to make their lives more comfortable by helping their congregations to secure homes for them. Do the missionaries appreciate what is thus done for them? Let one of them speak; he is a fair representative of all. This is what the pastor of the South Omaha congregation wrote me on the 31st day of May:

"We moved into our parsonage February 1st, and we bless the Board every day for it. We have recently had the front yard of the church and the parsonage sodded, and on account of the great amount of cloudy weather and frequent showers, it is doing nicely. We have had a great many compliments upon the fine appearance of our building, and especially on the reasonable price at which it was built. Thanking the Board and yourself for past favors, and wishing you abundant success, I am your brother,

ROBERT P. ESPY."

In what way can you do more for the missionary cause than by helping to secure suitable churches for the missions and comfortable houses for the missionaries? A. G. WALLACE, Cor. Sec.

Programme for September.

Subject.—Missionary Camp-fire.

In the soldiers' camp-fires, thrilling, amusing and pathetic experiences are related; patriotism is fostered, and the principle that "Eternal vigilance is the price of liberty," is faithfully taught. In this "Missionary Camp-fire" let hope, courage and love prevail. Tell of the great "Captain of our salvation" "who never lost a battle, and of his valiant followers.

Sing Psalm 21, 128 and 98, 1st, 2nd, 3rd, vs.

Paper.—The itinerating tours of Paul, the greatest foreign missionary the world has seen.

Prayer. Psalm 53, L. M. 1st and 2nd vs.

Paper.—Sketch of Gen. Henry Havelock (of whom it was said when he prayed he prayed as if everything depended on God, when he fought, as if everything depended on him.)

Sing Psalm 102, L, M, 11 and 12th vs.

Roll call; responded to by facts from the great mission work of the past centuries and particular items from all parts of our own church work.

Sing Psalm 68, 78 and 68, 17 and 20 vs. Business. Conclude with Lord's prayer in concert. S. MCD.

REPORTS, Etc.

Report Board of Directors for July.

Regular meeting held July 6th. The usual opening devotional exercises were observed. The Junior missionary secretary reported two cradle rolls. A Junior rally had been held in Xenia and arrangements were being made to hold one at Oil City. One new society reported—Ewing, Nebraska.

Foreign secretary's report covered two months, she having been the delegate from the Board to the General Assembly. Miss L. Dickson, of Tarkio, Mo., regularly appointed to the India field. The Misses Wilson will be ready to return to their work in India in the fall. Several more of the missionaries at home on leave of absence are anxious to return. It is gratifying to hear of the health of these valued workers being so much improved and that with renewed strength they are anxious to return to their chosen work.

An appeal has been received from India to build a house for the missionaries. \$1700 has been appropriated for the purpose, the property to be secured to the Women's General Missionary Society. The bill for furniture for the hospital in India was ordered to be paid, said furniture to become part of the property of the hospital.

Mrs. Reid gave a report as delegate to the General Assembly. The reports of the Foreign Board and Women's Board were referred to separate committees; then both reports referred to a joint committee for consideration. This committee favored the proposition to increase the salaries of the medical missionaries. After prolonged discussion the matter was referred to the Foreign Board and the Women's Board jointly, to report to the next meeting of General Assembly.

Church Extension secretary reported application from 6th church, Chicago, for a loan to build parsonage. Loan granted. Freedmen's secretary reported from Chase City \$86 in the treasury. This sum was ordered to be kept to meet the expenses of some necessary repairs. New well ordered to be drilled at Camden, Ala. Knoxville bible school report \$42 in the treasury of dress-making depart-

ment, and \$10 necessary to meet expenses. The balance is to be applied to the building fund of Elnathan Hall.

Miss McCahan, bible reader, reported visits. Report from Prairie, Alabama.

The committee appointed to confer with the Magazine committee relating to the Magazine business, in accordance with action of W. G. M. S., consists of Mrs. Herron, Dr. Vincent and Mrs. Reid.

Thank-offering secretary reported. Authorized to order thirty thousand envelopes. Home secretary reported from several stations.

Miss Stewart and Miss Barnes re-appointed home missionaries.

Finance committee reports application for loan and donation. Referred to Board of Home Missions. Treasurer reports receipts after April 15th, the close of the fiscal year, \$1256.42; May receipts, \$2211.22; disbursements, \$2670.67.

MARY W. PORTER, Sec'y.

Treasurer's Report.

CONTINUED.

Receipts for the month of April including 1st and 15th, 1897.

Freedmen's Salaries etc.—Stewart Station, 7; Logan's Ferry, 8; Union, 7; McKeesport, 7; McKeesport Aftermath to Knoxville, 25; Reynoldton, 7; Braddock Y. L. to Prairie Bluff, 10; Wilmerding, 3; Greensburgh, 5; Greensburgh Junior M. Soc., 3; Mt. Pleasant, 5; Buena Vista Willing Workers, 7; Buena Vista, 4; Scottdale, 6; Illinois Southern, 14; Mrs. A. F. Alexander, West Charlton, N. Y., 10; Avalon Junior M. S., 10; Bellevue, 14; 6th Allegheny, Girls' Junior M. S., 8; 2nd Allegheny Willing Workers, 5; Deer Creek, 6; West Union, 5; 1st Los Angeles, 10; 2nd Los Angeles, 2.50; Southfield, 6; 2nd New Wilmington, 25; Eastbrook for Knoxville, 10; Henderson, 7; Bethel Illinois Central Pres., 9; Knoxville College Dressmaking Department, 13.61; Northwood, 2; Belle Centre, 15; Bellefontaine Y. L., 4.33; Kenton, 6; Richmond Willing Workers, 1; Olathe, 9.50; Olathe M. Band, 2; Garnett, 5; 1st Chicago, 7; Somonauk, 24; Miss Anna Graham, 5; Camp Creek, 10, also Junior M. S., 3; 1st Pittsburg, 25, also Progressive Circle Y. W. M. S., 15; 3rd Pittsburg Junior M. S. & C. E., 30, also McCrory Y. W. S., 5; 5th Pittsburg, 5; 6th Pittsburg, 100, also King's Daughters Y. W. M. S., 10; 7th Pittsburg, 25; 8th Pittsburg Dorcas Soc. of Y. W., 5; Pittsburg Shadyside, 25, also Y. W., 5; Allentown, 5; Carnegie, 5; Ingram, 10; Jefferson, 5; Union, 4; McDonald, 10; 1st Verona, 5; Oakland, 10; 4th Pittsburg, 5; Shadyside Juniors, 10; St. Clair, 5; 7th Pittsburg Y. W., 10; Mt. Washington, 5, also Y. W., 5; 6th Pittsburg Y. W., 65; Monongahela Pres., 25; Utica Juniors, 4; Miss Jennie Hill and mother, 2.50; Mrs. D. K. Donnen, 2.50; Erie, 10; Big Spring Pres., 35.55; 1st Ohio Pres., 40; Knoxville, Ia., 3; 1st Des Moines, 4; Albia, 5; Hookstown, 5; Mt. Pleasant, 6; Butler, 10; Bethel, 5; Centerville, 5; Fairview, 8; Freeport, 10, also Y. L., 5, also Junior M. S., 4, also for boy, 4; Grove City for Miller's Ferry, 5; Pittsburg, Kan., 7; Homestead, Ill., 2.50; Brookville

Pres. for Prairie Bluff, 5, and 13; 1st Columbus, 3; Sugar Run, 10 60; Unionville Center, 2; Sugar Run Junior M. S., 3.27; Sugar Creek, 13; Madison, 5; Milroy, 2; Rushville, 4.50; 1st Indianapolis, 1; 1st San Francisco, 2.50; 2nd San Francisco, 2; San Jose, 5; Castroville, 2; Oakland, 3; Alameda, 3; Tarkio, 11; Shannon City Junior M. S., 5; York, Mo., 5; Mt. Ayr, 5; Walton M. Band, 90cts; Omaha Park Ave., 3.50; North Bend, 6; Murray, Nebraska, 10.05; 2nd New Castle, 8; Bethel, 5; Darlington, 5; New Brighton, 5; 1st New Castle Ladies' Association, 6; also Y. L., 5; New Athens, 20, also Y. L., 18; Belmont, 8; Roney's Point, 5; High Ridge, 5; Olympia, 8; 1st Washington, Pa., 10; Chartiers, 29; Claysville, 5; Centre, 10.

Freedmen's Alabama Farm.—3rd Pittsburgh Junior M. S. & C. E., 8; 7th Pittsburgh, 16; 9th Pittsburgh, 8, also Y. L., 16; Union Ch. A Friend, 40; 1st Wilkinsburg, 16, also Y. W., 16; Shadyside, 32; 5th Pittsburgh, 8; 11th Pittsburgh, 8; 6th Pittsburgh Y. W., 24; Wylie Ave., 8; Ingram Van Fossen Y. W., 16; 1st Verona Junior M. S., 10; Tingley, 16.

Little Girl's Home, Tennessee.—2nd Allegheny, 25; College Springs, 5; Shannon City, 5.

Church Extension and Parsonage.—Stewart Station, 7; McKeesport Aftermath, 5; McKeesport, 7; Parnassus, 10; Greensburg, 13; Boston, 5; Buena Vista, 4, also Willing Workers, 3; Scottdale, 6; Illinois Southern, 2; Springdale, 2; Avalon, 36; Avalon Home and Foreign M. Circle 15; 2nd Allegheny Willing Workers, 5; Emsworth Junior M. S., 5; Emsworth for Pasadena, 10; Bellevue, 44; Avalon Junior M. S., 6; 2nd Los Angeles, 2.50; Southfield, 70cts; Troy, Detroit, 5; Willamette 2nd payment on note 4, 31.45; Goldfield 2nd payment on note 1, 33.30; Monmouth Ninth Avenue, 5; Spokane 2nd payment on note 4, 82.40; Belle Centre, 10; Kenton, 5.45; Garnett, 5; Camp Creek, 3; 1st Chicago, 7; St. Clair, 15; 9th Pittsburgh, 10, also King's Daughters of Y. W. for Spokane, 10; 1st Pittsburgh, 25, also Y. W. 25, and Progressive Circle, 10; 2nd Pittsburgh 10; 5th Pittsburgh, 10; 6th Pittsburgh, 50, also King's Daughters, 8, and Y. W., 65; 7th Pittsburgh, 10, also Y. W., 10; 11th Pittsburgh, 5; Wylie Ave., 2; Shadyside, 10; Mt. Washington, 5; Carnegie, 5; Ingram, 13, also Van Fossen, 5; Jefferson, 5; 9th Pittsburgh King's Daughters, 4; Erie, 5; Adamsville, 6; Big Spring Pres., 39; 1st Ohio Pres., 27; Albia, 5; Uniontown, 5; Hookstown, 2; Butler, 2; Fairview, 10; West Sunbury, 5; Worthington, 5.62; Pittsburgh Kan., 7; Columbus, Neil Avenue, 1st and 2nd payments on note 4, 178.20; Spokane, 4.80; Sugar Run, 5; First Columbus, 3; Jamestown, O., 19; Milroy, 2; 1st Indianapolis, 1; Spring Hill, 10; 2nd San Francisco, 2; San Jose, 4.05; Castroville, 2; Alameda, 5; Mt. Ayr, 5; Beaver Falls, 5; Bethel, 4; 2nd New Castle, 9; 1st New Castle Ladies' Association, 6; Cadiz, 7; 1st Washington, Pa., 10; 3rd Washington, Pa., 13; Claysville, 2; Centre, 5; St. Clairsville Junior M. S. Busy Bees, 1.23; Liberty, Neb., 1st payment on note 1, 33; Belmont, 8.

Ministerial Relief.—Buena Vista, 4, also Willing Workers, 2; Scottdale, 6; McKeesport, 7, also Aftermath Soc., 5; Greensburg, 5; Parnassus, 2; Illinois Southern, 2; 2nd Allegheny Willing Workers, 5; 1st Allegheny L. H. M. S., 20; Southfield, 1; Millersburg, 3; Silver Creek, 4.15; Belle Centre, 5; Ottawa, 2; Ingram, 10; 7th Pittsburgh, 5; 9th Pittsburgh, 5; St. Clair, 5; 1st Ohio Pres., 15; Uniontown, 5; Homestead, 2.50; 1st Xenia, 15, also Junior M. S., 2.25; Sugar Run, 5; 1st Indianapolis, 1; Spring Hill, 5; 1st San Francisco, 2.50; Alameda, 2; York, Mo., 3; Mt. Ayr, 5; North Bend, 4; Beaver Falls, 5; Bethel, 5; Mt. Jackson, 5; 1st New Castle Ladies' Association, 6; New Brighton Cradle Roll, 1; Roney's Point, 5; 1st Washington, Pa., 10; Claysville, 3; Centre, 5; *Orphans' Home, Allegheny.*—Stewart Station, 3; 2nd Allegheny Cradle Roll, 4.25; Emsworth Junior M. Soc., 1.25; Belle Centre, 2; McDonald, 5; also Y. L., 7.70; Ingram Junior M. Soc., 10; Ingram, 5; Oakdale, 5; 2nd Wilkinsburg, 10; 1st Ohio Pres., 5;

Uniontown, 2; Cedar Rapids Pres., 3; Grove City, 3.50; Harmony, 1.65; Shannon City Junior M. Soc., 2; Youngstown Junior M. Soc., 5; Walton M. Band, 3; 1st New Castle Cradle Roll, 3; New Brighton Cradle Roll, 2; 1st Washington, Pa., 5; Claysville, 3; Pigeon Creek, 1.

Memorial Hospital, Allegheny.—Bellevue W. Workers, 4; 2nd Allegheny W. Workers, 5; Belle Centre, 3; 3rd Pittsburgh Jun. M. Soc. and C. E., 5; Ingram Junior M. Soc. 6.81, and milk fund, 2.69; Oakdale, 5; Ingram, 5; 2nd Wilkinsburg, 5; 1st Verona Junior M. Soc., 5; Uniontown, 2; Grove City, 3.50; Clintonville, 6; Fairview, 10; 7th Philadelphia, 10; New Brighton Cradle Roll, 1; New Brighton, 2; Stanford M. P. church, Stevenson Band, 1; Bovinia Center Junior M. Soc., 50 cents; Claysville, 3.

Aged People's Home.—Aspinwall, 6; Belle Centre, 2; Oakdale, 5; 2nd Pittsburgh, 5; 1st Ohio Pres. 5; Uniontown, 2; Unionville Center, 1; Walton M. Band, 50 cts.; New Brighton Cradle Roll, 2; Claysville, 3.

Board of Education.—Southfield, 1; Milroy, 2.

Bethesda Home.—1st Wilkinsburg, 5;

Training School, Allegheny.—Returned by the Treasurer, 56.65.

Training School, Xenia.—Cedarville, 5.

Contingent Fund.—Interest from investment, 127; Fines by members of the Board, 50 cents; Monongahela Pres., 10; 1st Ohio Pres., 1; Brookville Pres., 3; Returned from over paid bill, 21.95.

E. J. SLOAN, Treasurer.

Knoxville College Bible School.

The Knoxville College Bible school opened its third year's work June 17. It is conducted by Rev. H. H. Bell, assisted by Prof. Millin and others of the faculty. At the close of Bible study each day Prof. R. J. Lane hears a class in Pedagogy. Our study this year is in Matthew and Jude, under Mr. Bell, and Joshua, under Prof. Millin. We meet at 1:40 for prayer and praise, taking a special subject each day. From 2 p. m., to 4 p. m., we have recitation in Bible.

A very helpful feature is the meeting in small circles for prayer at 7 o'clock each evening. On the first evening Dr. Acree, a pastor from Knoxville, gave an excellent lecture on the Holy Spirit. On Friday evening Rev. J. Knox Montgomery gave his lecture on Cain, Pharoah and company. Sabbath morning Dr. H. F. Wallace preached from Heb. 3:7-8. One great truth he left with us was that God has greater things for us than we have received. In the evening Rev. Wm. Faulkes (colored), from Bluestone, Virginia, preached a plain practical sermon from Jer. 8:22. On Tuesday evening Dr. W. H. McMillan gave a helpful lecture on "How to Study the Bible." Another evening Prof. R. J. Lane, lectured on "Isaiah and His Times." Rev. T. H. McMichael, Cleveland, gave an inspiring talk on "Loyalty to Christianity."

These lectures were all good and every hour of Bible study was a feast, but God added still other blessings. A Y. M. C. A. Bible Conference being in session at the State University, we were able to secure three of their speakers. The first, Mr. L. D. Wishard, Foreign Secretary of the Y. M. C. A., gave a talk on, "How to Win Souls to Christ," and told of his own experience in Japan, where, out of a class of 22 young men, 17 accepted Christ.

Charles Studd, of Cambridge University, now of the Chinese Inland Mission, spoke of two kinds of faith—faith in God, and faith in man. The absence of faith in God brings absence of faith in man, which condition exists in China.

Dr. Schafeld, of Northfield, gave a talk on the duty and necessity of fully dedicating ourselves to God. He illustrated by the placing of the Ark in the Holy of Holies, by the priests. 1 Kings 8:1-10. Saturday evening an "Open Parliament" was

held, with Prof. Millin in the chair. The questions discussed were such as confront mission workers every day.

Sabbath morning Rev. T. H. McMichael preached from 1 Kings 6:7. It was a striking and beautiful figure when he made the building of this temple represent God's building, the spiritual temple, and how by the hammer of the Word, trial and affliction, he prepares us for His temple. As it was review day the Sabbath-school hour was taken up with general exercises.

In the evening Rev. H. H. Bell preached on the theme "Look and Live," as found in Isa. 45:22. The truth was made so plain a child could understand.

On one evening Dr. McCulloch, president of Knoxville College, and of the Bible School Association, gave a lecture on "Marriage." Another evening we listened to an interesting lecture on "Preacher as Pastor," by Rev. Parks, Knoxville.

Thursday afternoon July 1st, the work of the Bible-school closed for this year. At 5 p. m. lunch was served in the campus, after which some time was taken up in toasts, responses, prayer and song. On account of the heat we were glad to be through with the work, but were sorry to separate, as the work had become more interesting as we studied together day after day.

The school will continue next year, and we wish that a great number, both North and South, might avail themselves of this opportunity for Bible study. The primary object of the school is to give the colored people an opportunity for Bible study, but please remember that everybody is welcome.

Knoxville College is pleasantly located, being on a hill with beautiful scenery on every hand. Our instructors are worthy of honor for their earnest perseverance in this work. Our evening lectures are good because given by the best men in the field.

You cannot attend Bible-school anywhere with as little expense as at Knoxville, where boarding is not over \$2.00 per week; *tuition free*. Your Bible is your text-book; so there are no books to buy except note books.

Remember the Bible school for '98, in prayer. Please to avail yourself of the privilege of attending this school. "Come thou with us, and we will do thee good."
EMMA PINKERTON.

Testimonial of Respect.

WHEREAS, Mrs. Rev. F. B. Foster, an active, devoted and faithful member of the Women's Missionary Society of the United Presbyterian church of Mansfield, O., has removed to a new field of labor, and deeming it fitting that our society testify to her faithfulness and devotion to this work of our church, therefore, be it resolved:

1. That in the removal of Mrs. Foster to Omaha, Nebraska, our society has lost an active, devoted and faithful member, one ever ready and willing to aid in this work of our Master and Lord.

2. That while we deeply feel our loss, yet we are consoled with the fact, that her active devoted faithfulness is only transferred to the new field, in which we are still co-workers together with and for our Master.

3. That these resolutions be placed on record on Record Book of our society, and that a copy thereof be forwarded by the secretary to the Women's Missionary MAGAZINE for publication.

MRS. J. W. LEIDEGH,

MRS. KUHLE,

MRS. T. R. PROCTOR,

} Com.

Mansfield, O., May 24th, 1897.

The history of the ten years' Thank-offering work, given by Mrs. Mary Clokey Porter at Indianola, Ia., was published in full in the Indianola Herald. Order of Mrs. M. C. Porter, 824 Liberty Street, Pittsburgh, Pa. Price 2c per copy; per dozen, 15c.

Mrs. Lillian Cowden.

It has pleased God to remove, by death, April 17, 1897, Mrs. Lillian Cowden, of Winfield, Ia., wife of the late Dr. I. P. Cowden, who preceded her to the "Home above" about fourteen months before.

Mrs. Cowden was Vice President of our Missionary Society, a sister beloved, full of zeal and ready to speak a good word or to take a part in every good work. Her strong Christian character and her fine social disposition were apparent to all.

Resolved, That we recognize in this sad bereavement God's sovereign right to call His servant from her labors to "the rest that remaineth to the people of God" and our Christian duty to bow submissively and say "Even so, Father, for so it seemed good in thy sight".

Resolved, That we extend our warmest sympathies to the bereaved daughter and son, brothers and sisters, and commend them to Him who has said, "I will not leave you comfortless".

Resolved, That this memorial shall be recorded in the minutes of the missionary society, published in the Missionary Magazine and a copy presented to the family.

MRS. GRACE STINSON,

MRS. MARY GLASS,

MRS. T. E. HANNUM.

} Com.

Mrs. Hartupee.

The Women's Missionary Society of the Shady-side, Pa., United Presbyterian church desire to offer a tribute of love and respect to the memory of Mrs. Hartupee, who died in May, 1897.

In the death of our co-laborer, Mrs. Hartupee, we feel we have lost a kind friend, a gentle companion and a faithful worker. She was a true Christian, giving aid wherever she found it was needed, and doing whatsoever her hands found to do for the benefiting of the Master's cause.

Our circle has been broken and sorely bereaved; yet we can look forward to a re-union in our "Father's Mansions" where separations never come.

We extend our heartfelt sympathy to the bereaved and only son, and commend him to the "Great Comforter".
Com.

Mrs. Joseph McConnell.

The W. M. S. of the U. P. church of Le Claire Prairie, Ia., would offer the following tribute to the memory of Mrs. Jos. McConnell, who died Mar.

WHEREAS, God in his allwise providence taken one from our society whom we honored loved, "a mother in Israel," ever modest and retiring, but ready for the Master's work,—in tendering our sympathy to the bereaved family and friends, we rejoice that they and we can entertain the hope that she who has been taken from us has entered her eternal rest, for "God giveth His beloved sleep." In the loss of this genial, conscientious mother and helper we are led to make the following resolutions:

Resolved, That in the death of Mother McConnell we recognize the dealing of Almighty God, who we feel has blessed us in ordering our lots where the influence of such a character can be felt for so long a time.

Resolved, That we honor her memory and show our gratitude for her life by walking in the way on which the light of her wisdom shines.

Resolved, That we extend our sympathies to the bereaved partner and family, and commend them to Him who says, "I will be a very present help in time of trouble."

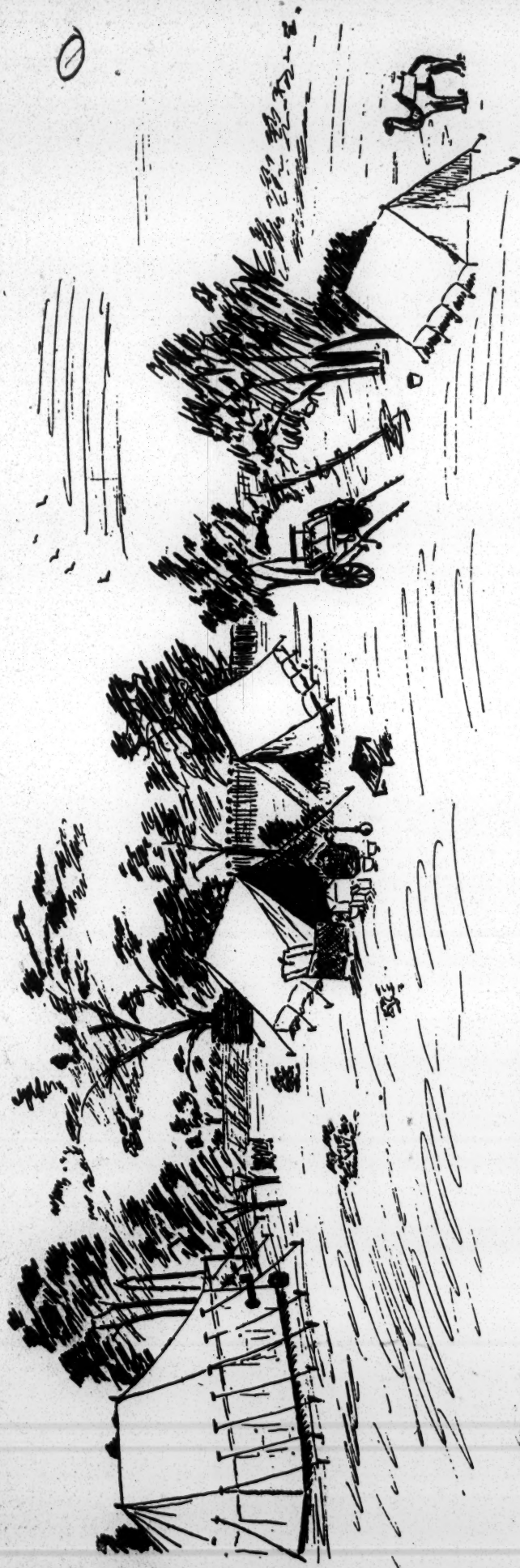
Resolved, That a copy of these resolutions be given to the bereaved family; that they be published in the Women's Missionary MAGAZINE, and recorded in the minutes of the society.

MRS. JAS. H. WILSON,

MRS. ROBERT STEWART,

MRS. S. H. ERWIN.

} Com.



CAMP BHADOTA, (from a sketch by Mrs. Winifred L. Porter.)

CAMPING.

Would you not like to pay us a visit in camp? I send with this a picture of one of our camping grounds, with the tents pitched and all our "asbab" (camp furniture) arranged as most convenient for use. The large tent to the left is our sleeping and dining tent. It is divided into two rooms by a curtain inside. The tent straight in front is the cooking tent, and before it you will notice a "Khajawa," a large box made of four posts and woven all round with fine rope. This is used, with another like it, for provisions for ourselves and also for the horse and cow. Two "Khajawas" make a camel load and are hooked across the camel saddle with iron chains.

Another thing you will notice that will look strange to your eyes is the "Huqqa"—the native pipe. A native thinks he cannot get along at all without smoking, and that is the kind of instrument he uses for the purpose. He puts water down in the bowl, and fire and tobacco in the little cup on the top, and then smokes through the long pipe.

The basket is for vegetables, and the meat safe perhaps you may recognize. The curious little vessels on the ground are "degchies," cooking pots made of

copper and tinned over. The larger ones are tins for water. A little to the right is a village "charpai." Do you think you could take a comfortable night's sleep on it? We hire these "charpais" for the servants at each village, as they would make too much luggage to carry about on the camels.

The tent a little to the back of the cooking tent is the native preacher's special sanctum. He is very comfortable in it; and the last is a servant's tent.

The little brick wall under the large tree is not a wall but the grave of a "fakir." He having been a saint, it is not considered right to pull the dead limbs off the trees around his grave; if this was done, his spirit would likely return to torment the people who dared to molest him! This camping ground is quite a storehouse of wood for us who are not afraid of meeting his spirit.

It takes five camels to move our camp and these are engaged by the month. One has stood for his picture, the rest are out foraging for their day's meal. Good bye! I hope you have spent a pleasant time with us, and that you will pay us another visit some time.

Gujranwala, N. India, Feb. 10th, 1897.